

both while their Master continued here below and after his ascension to the right hand of God. And having ordained them to their respective offices, in order that he might carry into effect through them his appointed purpose, He organized them into a co-operating body, called the church of the first born which is written in heaven, whose gate is secure against the gates of hell. And now, almost at the close of his earthly career, He took some of his beloved disciples upon the mountain of transfiguration. Here Jesus was transfigured before them, and his face did shine as the sun and his raiment was white as the snow. Here his disciples were so enraptured with the heavenly vision, they said, Lord it is good for us to be here, if thou wilt, let us make here three tabernacles, one for thee and one for Moses and one for Elias. While he yet spake behold a bright cloud overshadowed them: and behold a voice out of the cloud which said, "This is my beloved son, in whom I am pleased, hear ye Him." Here is another very forcible demonstration from the Almighty Father in permitting the disciples of Jesus to hear his voice of command and approbation. God's voice of command was directly to the disciples of Jesus. "Hear ye Him," and more, God verifies the fact of being owner of Him to whom is applied the endearing name "beloved son" and also declaring him as one who gives pleasure to his heavenly father.

The time of our Blessed Redeemer's earthly pilgrimage was nearing its end. His enemies waxing hot against him determined to meet him face to face, in such hostile manner that consummated in the darkest deed that ever disfigured the abode of man. For He was taken by the most wretched mortals that inhabited the earth, who mocked scourged and crucified Him. This his beloved disciples could not endure for, they forsook him and fled. Matt. xxvi, 56. After being crucified He arose the third day. Yes, He burst the seal of death and arose triumphantly over death, hell and the grave, and appeared again unto his scattered, bewailing disciples, who had gathered together in a mountain where Jesus had appointed them. And when they saw

him they worshiped him. And Jesus spake thus unto them, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world."

Now let all who are espoused to Christ consider Christ the central attraction around which we all rally, most gladly embrace the offered opportunity of joining in as co-laborers in the great mission of love divine, which opened a way for the exercise of mercy toward mankind. Thus have I endeavored to place in a plain and conspicuous light some of the peculiar excellencies of Christ and His most Holy religion. For it is the religion of Jesus that hath removed idolatry and superstition and brought immortality to light, when concealed under the veil of darkness. This hath set the great truths of religion in a clear point of view and proposed new motives to influence our minds and to determine our conduct. Nothing is enjoined to be believed but what is worthy of God; nothing to be practiced but what is friendly to man. All the doctrines of the gospel are rational and consistent: all its precepts are truly wise, just, and good. The gospel contains nothing grievous to an honest mind; it prevents us from nothing but doing harm to ourselves or to our fellow creatures; and permits us to range anywhere but in the paths of danger and destruction. It guideth us to our journey's end by the plainest and securest path, where the "Steps are not straitened and where he that runneth stumbleth not." Let us who live under this last and most gracious dispensation of God to man, count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, in whom we may confide as our spiritual guide, home to that spiritual realm of eternal bliss.

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Nothing grows any faster than a trouble that is nursed.

It too often happens that the man who is an iceberg in his church is a boiling spring in his politics.

PASSOVER AND COMMUNION.

BY J. A. RIDENOUR.

These subjects are being quietly agitated by some of the brethren through the EVANGELIST. There seems to be a little adversity of opinion among us. Friendly discussion, with a view of oneness of sentiment, is certainly commendable. We should in these things, see eye to eye; be of one mind and all speak and teach the same thing.

Does the Scripture really require that the observance of the Lord's supper should occur but once a year? And should that be on the 14th of Nisan? If so, I have not been able to find that teaching. If this was a matter of much importance, Jesus would have left, at least some intimation that we should observe the time.

What are we to commemorate? The place, time, or the fact, of the Savior's death. If it is the place, then we would have to go to the upper room in the city of Jerusalem. This would be an impossibility, for it is no longer in existence. If it is the time, then we would have to observe it the world over, on Thursday night, before Good Friday.

Hence, we could not observe it on any month but April, till 1902, and then we would have to observe it on the 20th of March. And we could not observe it again on the 23rd of April, until the year 1943. Thus you see the time of our observing the ordinances, would depend more upon astronomer and the almanac; than upon Jesus and the Bible. And if we did not have an almanac, or if the astronomer would happen to make a mistake in his calculations, of a few hours, we would be liable to make a fearful mistake? And keep the wrong day.

But if it is the fact of the Savior's death that we are to commemorate, "And show forth till he comes," and I am inclined to think that is what we are required to do, rather than the time or place. Then "As often as we eat the bread and drink the wine" we may show forth the Lord's death, whether that be once or ten times a year. Unless we eat and drink unworthily, and in that case we would not "discern"—show forth the Lord's broken body or blood which was shed in his death for many, for the remission of